

Hawaiian Church Chronicle

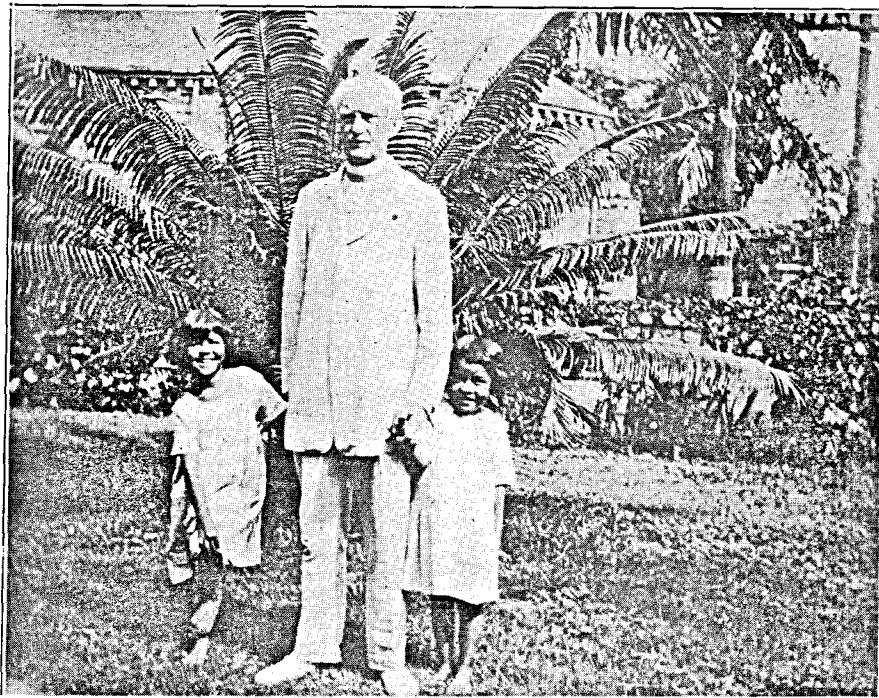
"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

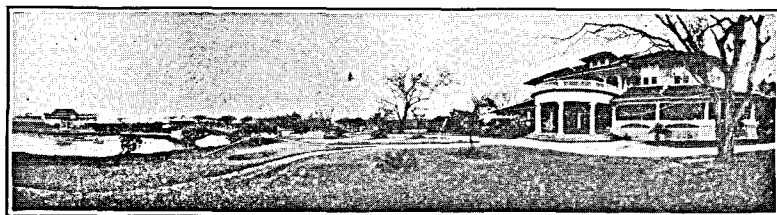
Vol. XII.

HONOLULU, T. H., OCTOBER, 1919.

No. 5



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., OCTOBER, 1919

No. 5

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

OCTOBER, : : : 1919

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

CHURCH CALENDAR.

Oct. 18—S. Luke, Evangelist. (Red.)
" 19—18th Sunday after Trinity. (Green.)
" 26—19th Sunday after Trinity. (Green.)
" 28—Ss. Simon and Jude. (Red.)
" 31—Eve of all Saints.
Nov. 1—All Saints' Day. (White.)
" 2—20th Sunday after Trinity. (Green.)
" 9—21st Sunday after Trinity. (Green.)
" 16—22nd Sunday after Trinity. (Green.)
" 23—Sunday next before Advent. (Green.)
" 27—Thanksgiving Day. (White.)
" 30—1st Sunday in Advent. (Violet.)
S. Andrew.



THE GENERAL CONVENTION.

As we write the General Convention is in session in Detroit. This body is composed of the House of Bishops and the House of Clericals and Lay Deputies. Among the laymen are many who are prominent in affairs of state and of business in the Diocese from which they come. Each Diocese is represented by four clerical and four lay deputies. Each Missionary District has one clerical and one lay deputy.

Every measure to become law must pass the House of Bishops and the House of Deputies. On all important matters the vote is by Orders, the four clerical deputies of a diocese having one vote and the four lay deputies having one. The House of Bishops does not open its doors to the public but reports its proceedings to the press through a secretary. The House of Deputies is open to the public who enjoy hearing debates where the speaking is of a very high order.

There are several Missionary Bishops to be selected at the Convention. These are elected by the House of Bishops and

the election is confirmed or rejected by the House of Deputies.

The General Convention continues its sessions for about eighteen days and before adjournment the place of the next meeting is chosen.

The deputies from Honolulu are Canon Wm. Ault and Col. R. R. Raymond, and the alternates, the Rev. J. Chas. Villiers and Guy Buttolph.

THE WOMAN'S AUXILIARY.

The Triennial meeting of the Woman's Auxiliary to the Board of Missions is held during the Convention. The great service is on the day following the opening day of the General Convention, which is the first Wednesday after the first Sunday in October. It is at this service that the Diocesan Branches make their Triennial offering and on October 9th Mrs. John A. Dominis presented the offering for the Missionary District of Honolulu. It was especially appropriate that Mrs. Dominis should present the offering as she is the first woman of Hawaiian blood to represent the Islands at a Triennial meeting.

The delegates from Honolulu are Mrs. Leopold Kroll, Mrs. J. Charles Villiers, Mrs. R. R. Raymond and Mrs. John A. Dominis, who is the Recording Secretary of the District Branch. The amount sent on is nearly \$1,000.

In each Triennial period it has grown from a few hundred dollars until now we send more than many of the smaller dioceses who evidently do not keep it before the women and work it up as we do here.

The offering at St. Louis in 1916 was \$350,000. This is used to educate Mission workers, to support women workers in the Mission field, in the United States and abroad and to pension women who by age or infirmity are unfitted for work.

Mrs. Kroll and Mrs. Dominis expect to remain in the Eastern States for some months, but Mrs. Villiers expects to return in November.



FORMS OF WORSHIP.

Some good Methodist brother has sent us a leaflet from a California Methodist Congregation which has printed in it a form of service for Sunday morning. Like all others of the kind it is made up of portions of the Prayer Book which, of course, we are glad to see because it

shows an appreciation of what has been found to be the best medium for the expression of worship by Christians in every age. The Book of Common Prayer is not ours, it is the heritage of the Church which we have preserved and to the use of which we are glad to see those return whose fathers abandoned it and renounced it.

There must be some order and form in public worship and those who use the Prayer Book intelligently and devoutly find as John Wesley did when he wrote of it: "Next to the Bible it is the book of my mind and my heart."



CHIMES.

Bishop Cox, in his "Christian Ballads," writes of "The Chimes of England":

"Those chimes that tell a thousand tales,
Sweet tales of olden time;
And ring a thousand memories
At vesper and at prime!
At bridal and at burial,
For cottager and king,
Those chimes—those glorious Christian
chimes,
How blessedly they ring!"

The chimes of England and of America, as well, indeed have messages fully freighted with sacred remembrances.

So have the chimes of the older Churches of the Eastern States. Church chimes have always a message of their own, a message which joins man with God, a message from God to the human heart, a message from the human heart to God.

One remembers upon lower Broadway, New York City, on New Year's Eve, the din of rejoicing created by thousands with horns and rattles and other noise-making devices. But when the hour of midnight has arrived, another sound speeds its way through the air, across the housetops, around the corners of skyscrapers, out over the river and the harbor. It is scarcely by the crowds upon the street, but it is the sound of the chimes high in the spire of "Old" Trinity, and these chimes deliver the message that the world is now entering another "year of our Lord."

Not long ago a set of chimes, twelve in

number, in the high tower of the beautiful chapel at the United States Military Academy, were appropriately dedicated.

The bells are a memorial to the late Major-General Robert Anderson, graduated in the class of 1825, well known and honored by countless readers of American history as the dauntless commander of Fort Sumpter at the outbreak of the Civil War, and are the gift of his daughter, Mrs. James M. Lawton.

The Rev. H. Percy Silver, rector of the Church of the Incarnation, New York City, and a former Chaplain of West Point, delivered the presentation address, and the bells were graciously received by Chaplain Wheat.

Mr. Chester Meneely, of the Meneely Bell Co., of Troy, N. Y., the firm by which the bells were cast, then expertly played the chimes, for the first time. "Praise God From Whom All Blessings Flow" was the first selection and "America" the second.

The chimes of West Point have no memories as yet, but in years to come they will have a place in the hearts and minds of many.

Here in Honolulu we have the tower. We have a place for the chimes but no bells. A set of chimes would be a fine memorial for someone who could afford it.

◆◆◆◆◆
EXAMPLE.

Not very long ago an important man came to Hawaii on behalf of the Government. He arrived in Hilo on Sunday morning and was met by a delegation of representative citizens who told him that they had arranged a program for him.

First of all they were to take a trip on the railroad up to Paauilo and return. Then to have luncheon at the hotel and motor to the volcano in the afternoon, etc.

The important personage said that he regretted that he would have to disappoint the delegation but that it was Sunday and he and his wife must go to Church, that he always made it a rule to do so.

Some of the delegation said: "We will go with you to Church." The visitor asked what Church and the answer was: "The Foreign Church." "Is there not an Episcopal Church here?" asked the important man. "Yes," was the reply. "Well," replied the visitor, "I must attend service there."

The result was that the delegation went with the visitor and there in due time saw their guest go with his wife to the Altar rail and receive the Holy Communion.

A similar incident occurred when the editor lived in San Diego, California.

The late Major Hooper came as Commander of the G. A. R. of the State. The local committee had arranged a full Sunday of sight-seeing and feasting. When they informed the Major of their plans he said: "Gentlemen, I cannot fall in with your plans for I have a previous engagement this morning. This is Sunday morning and I always attend divine worship unless I am ill. I am going to St. Paul's Church at 11 a. m. and shall be glad to have any of you accompany me who care to do so."

It is too much the custom of local committees in making arrangements to take for granted that a visitor cares nothing about worship on the Lord's Day and too many visitors have not the backbone to object to plans which are made for them. Again and again we have had good Church people come here and say I have not been to Church for the friends whom I have been visiting always go off somewhere on Sunday, etc. If the visitor would say: "I know you will excuse me if I tell you that it is a part of the principles by which I live that I must worship God in Church on the Lord's Day. Please do not let me interfere with your plans, but I feel that I must follow the customs of my life."

Something of this sort can readily be said and the visitor will have the respect of his hosts and will not lose his self-respect in the consciousness of being weak and invertebrate.



CHRISTIAN SENSE AND CHRISTIAN SCIENCE.

"I guess I'll have to practice a little Christian Science and look on the bright side of things," somewhat playfully said a Christian woman who had met with a slight misfortune. "Not at all," was the more serious reply of her friend; "all you need to practice is a little Christian sense." That's it exactly. Paul had it when he said, "All things work together for good to them that love God," and anyone who will go to the trouble of

making out a list of Paul's recorded tribulations will be impressed with their seriousness and magnitude. His Christian sense was but another name for implicit Christian faith and trust. Anyone who has that need not go to Christian Science for optimism any more than a man need go for water when he stands neck-deep in an exhaustless well. It is not necessary for afflicted ones to try to deceive themselves away from their afflictions in order to get comfort. Let them face their afflictions bravely, as Paul did, and look upon them as seemingly discordant notes in a grand symphony which God is adjusting to the main theme and purpose of life. Paul rode in triumph on the back of many tribulations, for he knew that they were carrying him into a glory that should be revealed hereafter. We regard it as a pitiful lack of faith in God and His providence to rely upon a false optimism rather than upon faith to meet the ills of life. What a confession of weakness to credit Christian Science with an optimism which the old faith of prophets, apostles and Christians is not supposed to have.—Selected.

—The Church Times.



AN UNDECORATED CHAPLAIN.

Mineral Point, Wis.

The Church Times,
Delavan, Wis.

Dear Sirs:

In your May number I noticed your account of "Chaplains Decorated in War Service." I want to tell you of one chaplain "undecorated," but decorated in the hearts of all the men of the 305th Infantry, 77th Division, "a man," a real, honest to God "he man," a chaplain who made me proud of being an Episcopalian—Chaplain Duncan Browne of Staten Island, New York. I do not know the name of his parish. Before going into his exploits I want to say, "Decorations depended on write-ups to general headquarters at Chaumont. A good write-up by a man's commanding officer

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determined the case. A poor write-up on an extraordinary deed did not get a decoration and sometimes did not even bring a divisional 'citation.'"

Chaplain Browne could have remained at Regimental or Brigade headquarters where he would have been safe. He preferred to live with his doughboys in the line. When one battalion was relieved by another, Browne stayed up with the relieving battalion. So through August and September on the Vesle and Aisne, also Chateau-Thierry, Browne was always under shell fire. Through our 34 days in the Argonne, Browne was always up. One evening he heard of a wounded boy upon a hill near the German lines, through a prisoner. He searched him out in the dark and remained through the night in the rain, wrapping his trench coat around the boy and lying unprotected by him on the wet ground through that cold, rainy October night.

Browne was always a welcome visitor at my Bn. Aid station for his comfort to those hundreds of smashed up boys, giving what comfort he could and writing home to untold scores of mothers. On our last position before the armistice, as we lay across the Meuse river at Autrecourt, the enemy on the hills overlooking our every move, Browne buried two officers, one his dear friend, Lieut. Shaw, and a Lieutenant of Co. D, 302nd Engineers, and two privates, in a French cemetery under direct observation. Shells rained into that cemetery and several hit only a few rods away. Not for a second did Browne hurry his prayer. He calmly finished his burial service. Do you wonder we were proud of our "Undecorated Chaplain?"

H. D. LUDDEN,
Captain, M. & E. Corps,
305th Infantry, 77th Division.
—The Church Times.



A CAMPAIGN FOR SHIPS.

By the Rev. George Craig Stewart, D.D.
Rector, St. Luke's Parish, Evanston, Ill.

"The Nation-wide Campaign is a campaign for ships. They mean 'winning the war' just as the ships for which Mr. Hurley and Mr. Stewart asked meant winning the other war. Others may add to the fleet, but I suggest these five:

1. *Membership.* We are members of His Body. To be baptized means the awful responsibility of being 'a member of Christ.' This is a campaign for membership.

2. *Discipleship.* A good many members of Christ are indifferent disciples. As it is one thing to be an American by

birth, another to be a patriot; so it is one thing to be a Christian; another to be a devoted Christian disciple, 'to follow the example of our Saviour Christ and to be more like unto Him.'

This is a campaign for disciples.

3. *Fellowship.* The campaign will lay a fresh emphasis upon Holy Communion together with God in Christ. It will also stress the realization of the communion of saints.

This is a campaign for Churchmen.

4. *Stewardship.* Of course the campaign will include a campaign for money. As Saint Paul said to the Philippian Church, 'It is not the money I am anxious for, but for the interest that accumulates in this way to your divine credit.' (Philip 4:17.)

This is a campaign for honesty towards God.

5. *Leadership.* We are about to make a campaign not merely for more candidates for Holy Orders, but for leaders among our laymen and laywomen.

This is a campaign for leaders.

These as I see it are the ships that bring us to 'the haven where we would be.' God bless and speed the Campaign!"



"THE CHALLENGE OF THE NEW DAY."

The very expression, "The Challenge of the New Day," chosen as the theme for the coming Convention of the Brotherhood of St. Andrew, held in Detroit from the first to the fifth of October, is an indication of the virile character of the Convention. That this promise will be abundantly fulfilled is accepted as a matter of course by those who have made it a habit to attend Brotherhood conventions; and it is doubly assured when one reads over the list of names of those who have accepted invitations as speakers upon the various topics under the general theme.

As speakers at the opening gathering—a dinner at the Hotel Statler on the evening of Wednesday, October first—there will be the Hon. John Stewart Bryan of Virginia and the Rev. Barrett P. Tyler, Rector of the Church of the Redeemer, Morristown, N. J. The Chairman will be Mr. Frederick K. Gilbert, President of the Michigan Church Club.

Beginning on Thursday and continuing through Sunday, there will be a complete and inspiring presentation of the ways and means of meeting this challenge of the new day, by clergymen and laymen who are leaders in the Church.

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NATION-WIDE CAMPAIGN.

The Bishop has plans for calling together representative men and women of the Church for the purpose of doing our part in these Islands in this great movement of the Church. He has sent in to headquarters a list of the needs which exist here for the carrying on of the work and there is no doubt whatever that besides gaining the inspiration that will come from having a part in the Campaign we shall also receive means which will enable us to carry on our work more efficiently.

In the 8th Province steps have been taken to carry on the campaign and the Rt. Rev. George C. Hunting, Bishop of Nevada, is director of the work on the Pacific Coast.

The Rector of St. Paul's, Oakland, has set forth for his parochial some excellent suggestions which we may print later.

There will be held diocesan conferences throughout the United States, two hundred in number under two hundred leaders. Later there will be four thousand speakers going two by two throughout the country.

Each parish of sufficient size should try to have a local mass meeting. It is suggested that each parish be divided into sections, each section having a keyman, the key-men should meet once a

week. All literature should be distributed by hand.

The objectives to be aimed at are to give a clear idea of the campaign, a sense of value of the task and carrying out the task.

At the General Convention a mass meeting on the first Sunday night was devoted to the Nation-Wide Campaign.

All parochial organizations should co-operate in the Nation-Wide Campaign and women should be on all committees. These are the suggestions of Bishop Hunting.



CHINESE YOUNG PEOPLE IN HAWAII.

By Miss Sarah Chung.

Chinese children who are born in these islands, who can call themselves American-Chinese, have very much for which to be thankful. Perhaps we are so accustomed to our freedom and privileges that we do not fully appreciate our advantages, but if we stop a moment and think of the life of a Chinese girl in China, and then of our young people here we shall see how grateful we should be.

The Chinese girl begins her life by bringing disappointment to her parents who have been hoping for a son. If the family is poor her father will try to give her away, probably to be brought up as a future daughter-in-law, a slave to her mother-in-law. The mother is not without mother love, but she must obey her husband. The poverty in China is so great that in many cases it is a real burden to care for another child. To the Chinese mind a girl means another mouth to feed, more work for the already over-worked mother, and as soon as possible she is married and then belongs to another family. How different with a boy! You store up rice in case of famine, you bring up sons to care for your old age. The son marries and his wife becomes the slave of his mother. After the death of his parents he worships their spirits. However poor a man may be, he can not have too many sons, for he looks forward to the time when he will not need to work any longer but depend upon his sons to support him.

In China when a girl is about eleven or twelve it is not proper for her to go out. She is not even allowed to go to school, so the well to do parents who have become a little more enlightened and wish an education for their daughter, engage a teacher or put her into a boarding school. Here is where the Church's great opportunity arises in providing Christian boarding schools for Chinese girls. Then comes a time when the girl is told that a husband has been chosen for her and she is to be married. She has nothing to say about it and has probably never seen the man she is to marry. It is customary for the girl to weep and curse the go-between and show great sorrow at leaving her home. And this sorrow is generally genuine for however unhappy her girlhood life has been it will most likely be far worse in the home of her mother-in-law. The well to do Chinese father sends several maids with the bride and they take enough food and fuel to last one month. This is to show how unwilling the bride is to leave her home and yet she is obedient to her parents.

In Hawaii how different is the life of the Chinese girl! Here she is not unwelcome. She eats at the table with her brothers, she goes to school with her brothers. As soon as she is sufficiently advanced in her knowledge of English she may go to the Library and enjoy the same books that American girls do. The little Chinese girls are as eager for fairy story books as their little American friends. The Chinese girl in China has few story books and probably could not read them if she had. Imagine what a child's life is without stories. Few Chinese mothers can tell stories to their children, but when the present generation grows up they will be able to tell their little ones the tales that they are now enjoying themselves.

As the Chinese girl in Hawaii grows older she mixes more and more with girls of other nations. She reads English novels, wears European clothes, speaks English constantly. At the same time the mother at home generally teaches her daughter the Chinese ways and customs.

Chinese girls are, as a rule, modest, reserved, eager to learn, and very ob-

servant. Perhaps you do not realize how much they watch Americans. They imitate not only the dress, but the ways and actions. Unfortunately it is not generally the best class of white girls that the Chinese girl is associated with, and in her belief that "haole" ways are best she has sometimes been misled, but fortunately her Chinese instincts have come to the rescue, before she has gone too far. Chinese girls are ambitious. Many of them are teachers in the public schools. They are always anxious to learn and to be well prepared in what they undertake to do.

For centuries the Chinese girl had no choice of a husband, but now with freedom in other things comes the wish to choose her life's companion. She sees the other girls choose and she sees the benefit of such a course. The idea of marrying a man she does not know is not so repugnant to the mind of a Chinese girl as it is to other girls, because it has always been the custom, and even now many of the Americanized Chinese girls are quite willing for their parents to arrange their marriage. At the same time many, both heathen and Christian young Chinese, are choosing for themselves. A few years ago a young Chinese girl about fifteen years of age refused to be sent to China as a bride. She preferred to have herself committed to the Girls' Industrial School. Her only offence was disobedience to parents. She remained there three years and applied herself most diligently to learn all she possibly could. When she left the Girls' Industrial School she found a home at a Christian American home, and she was baptized. She continued to study and to work. She earned enough money to pay her passage to California where she worked and studied for some time. Then she went east and graduated from an eastern college and has nearly completed a post-graduate course in another college. She is a devout Church woman. She intends to go back to China and will be a great help to our country. There have been other cases of Chinese girls who have rebelled at being forced to marry against their wishes. They have found friends who have stood by them at the

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critical time and they have been able to prepare themselves to become school teachers and have later on been happily married.

Chinese girls have shown themselves capable of taking care of themselves. In these islands they have the advantages of both Chinese and American customs. They come in close contact with Americans and learn all they can from them, but at the same time they keep some of the conservative customs of the Chinese. They are free to choose the good from both. They have the advantages of both languages.

But sad to say the young Chinese are, to a large extent, without any religion at all. They do not believe in idol worship nor in any of the superstitions of their parents. If their associates are not Christians or only nominal ones they will remain as they are, but if they are fortunate enough to be surrounded by Christian influence they are often won. Nearly all heathen parents now realize that there is good in Christianity. They like their children to attend Mission and Church schools, and many of them are glad to let their children become Christians. Very few of them oppose it as they used to do. They feel that they themselves are too old to change and they cannot break away from their old superstitions, but they feel that their children will be much better off without them. And so we find in many families some of the sons and daughters

are baptized and some are not. One Chinese man, who is not a Christian, is very particular about his children attending Sunday School. They have been baptized and nothing, but sickness, is allowed to keep them from Church on Sunday. He often takes them for a day's outing on Sunday, but they must first attend Sunday School. He does not approve of them going to the movies on Sundays. This man is neither a Christian nor a heathen, and there are others like him. How can we help these young people who are rapidly advancing and trying to better themselves in every way that they can, but still are in ignorance of that which is of the most value to their souls? They thoroughly appreciate the Y. M. C. A. and Y. W. C. A. and attend the Bible classes held there, as well as other classes. But we Churchwomen who believe in the necessity of baptism and the benefits derived from the Church want to do more for them. Our example is very important. Let us by our friendliness and good example try to win our young Chinese to Christianity.

PARISH REGISTER.

BAPTISMS.

- Sept. 3—Conkling Kaipo Lum,
by the Rev. L. Kroll.
“ 8—Sog Riley Panter,
by the Rev. Canon Ault.
“ 8—Margaret Hamilton Brown,
by the Rev. Canon Ault.
“ 8—George Henry McPherson,
by the Rev. Canon Ault.
“ 14—Lorraine Pascoe,
by the Rev. Canon Ault.
“ 15—Helen Greig,
by Bishop Restarick.
“ 16—Erling William Hedemann,
by the Rev. Canon Ault.

MARRIAGES.

- Sept. 6—Paul Waldo Rushforth,
Jannatt Victoria Sharp,
By Bishop Restarick and Canon Ault.
“ 15—Robert Gordon Von Tempsky,
Mary Sophia Schrader,
by Canon Ault.
“ 17—Jesse C. Stansel,
Miriam Frances Boyd,
by Bishop Restarick.
“ 20—Albert Edward Lloyd,
Emma Menette Mottaz,
by Bishop Restarick.

- “ 30—Albert Horner, Jr.,
Phyllis Anita Raab,
by the Rev. L. Kroll.
BURIALS.

- Sept. 15—John Prim,
by Canon Ault.
“ 24—Sarah Symonds Robertson,
bp Bishop Restarick.

General Offerings	\$316.15
Communion Alms	25.07
Specials	4.00
Hawaiian Congregation	69.99
Total	\$415.21

Number of Communion made during the
month of September..... 332

CATHEDRAL.

In the daily and Sunday services at the Cathedral the Bishop has been assisted by the Rev. D. Douglas Wallace.

Preachers at the Cathedral Sunday mornings have been the Rev. Marcos E. Carver, the Rev. D. Douglas Wallace and the Rev. A. E. Butcher.

KOHALA.

Mr. James Walker at Kohala is attacking the work with energy and devotion. The Bishop has long believed that a large work could be done among the English-speaking young people at Makapala. Mr. Walker is doing just what the Bishop desired him to do at that place. Mr. Walker writes:

“Yesterday at Makapala there were 52 present at the service, including children.

“We also meet every Wednesday for work and games amongst the young people, the girls, Mrs. Walker teaches paper flower making, etc., the boys and youths, play games, boxing, etc., after which we have drill for a short time.

“This I hope in time will lead to a week-night service also.

“Last week we had 24 boys and young men. I want in time to have a similar arrangement for each camp or plantation.

“I have always felt that no one in a parish could be neglected, and that they all have a claim on you. This will help

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you to understand my attitude towards the Korean work. I visit them once a month, and take the service. They seem nice people and Kwon seems a good man.

"I had arranged to visit Waimea tomorrow, for I felt that before anything was done, the people at Waimea ought to be consulted and the whole thing gone into very carefully. After a visit one will be able to grasp the situation better.

"This is a big district and just suits a young man like me. It means a lot of work, but I would hate having only a little to do.

"Any cards and booklets suitable for children will be most useful.

"I have already taken the Hymn books that could be spared from St. Augustine's. We need books badly, both Hymnals and Prayer Books. Those we have are in poor condition.

"I hope this week to visit all the day schools in the district and have a chat with the teachers.

"I have just returned from Waimea, where I have spent the day. How the idea of moving the Church from there originated I cannot understand. To move the Church would be a great mistake. Waimea is a big centre and like the other places only wants working up. There is one family—probably more—who are anxious that their child should be baptized. I visited a few people at Waimea and also called at the Day School. I saw Mrs. Akina and Mrs. Notley (both old Priory girls). With the latter you are in correspondence I understand. Mrs. Notley will undertake Sunday School. I will arrange to conduct a service there regularly. Later on I will spend a day or two there each month. The organ which was lent to the Church at Waimea has been reclaimed and sold. We also need one at Makapala.

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It will be seen from this that Mr. Walker is a live man and one who seems to work among all conditions of men.



KAIMUKI.

Work goes on steadily at the Church of the Epiphany.

On Sunday, September 14th, there were sixty-four present in the Sunday School and 46 at the 11 o'clock service. The Rev. Mr. Kieb has services also at St. Mary's and on September 28th reports 23 present at confirmation instruction at the 7 p. m. service.



HILO—CHURCH OF THE HOLY APOSTLES.

All Church people in the Islands will rejoice with the Rev. J. Lamb Doty and the people of Hilo that the Church of the Holy Apostles is ready to become a self-supporting parish.

It has been the aim of Mr. Doty ever since he went to Hilo to bring this about and that he has accomplished it is that for which he and the people are to be highly congratulated.

The Bishop on receiving the news wrote the following letter to the congregation which will explain the situation:

To the Congregation of the Church of the Holy Apostles, Hilo, Hawaii:

"My Dear People:

I have been informed by the Rev. J. Lamb Doty of the good news that you are ready to become a self-supporting parish.

If anyone had told me a year ago that this was possible I should have doubted it seriously and I am greatly surprised now that it has been done.

It is true that Mr. Doty told me months ago that he was going to work to accomplish this, but I told him not to be discouraged if he found it impossible, that I did not expect it.

But I underestimated both the energy of Mr. Doty as well as the spirit and generosity of the people at Hilo.

I have always taken a deep interest in the affairs of the Church at Hilo

and have always believed that the town would be an important place and so we have held on to the work in the best way we could.

When Mr. Doty offered himself for the place I told him plainly the difficulties of the situation and said that it was a man's job. Instead of discouraging him this made him anxious to undertake it and the first time that I saw him I believed that he was the man for the place. His knowledge of the world and of men, his familiarity with public affairs and the manner in which he met men led me to believe that he would do well at Hilo, but I certainly had no idea that he would be able to accomplish what he has.

But while I appreciate the work of the Rev. Mr. Doty and of his family in the life of the Church and the community, I appreciate also the response which the congregation has made to his efforts. I thank its members for their work and their gifts.

In this day of disturbance the world needs more than ever the anchors of faith and trust in God. If our civilization is to last it must rest upon God and righteousness, and the only organization in the world whose great object is to preach and teach righteousness is the Church of Jesus Christ.

You can make the Church in Hilo a great power for good and I believe you will do it.

Mr. Doty has not gone to Hilo to stay a little while and then leave—he has gone there to do the work which is to be done. He is devoted to the people and the interests of the community and under his leadership you can go on from strength to strength and I believe you will.

Praying that God may bless you, guide you, and give you wisdom and power.

Faithfully yours,

HENRY B. RESTARICK,

Bishop of Honolulu.



PERSONALS.

The Rev. Marcos E. Carver and Mrs. Carver, after spending a few weeks as the guests of the Bishop and Mrs. Restarick, have returned to Kauai.

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We are glad to state that Mrs. D. D. Wallace continues to improve and left the hospital on October 11th. Her many friends all over the islands rejoice in her restoration to health.

After seventeen years of diversified work in the Islands, Mrs. L. F. Folsom left for the Coast on the Lurline sailing September 29th. Mrs. Folsom came to Honolulu with the Bishop and his family landing here August 8, 1902. Since that time she has been placed by the Bishop where she was needed, especially the beginning of work. At first she was at the Priory, then Iolani and later at St. Mary's. When she was needed at Hilo she was sent there, from that place she went to Lahaina. On leaving Lahaina she came to Honolulu where she has been working in connection with the Cathedral and Trinity Mission. She has been a loyal, faithful and devoted laborer in this part of the Vineyard of our Lord.

For some time Mrs. Folsom has been far from well and on the advice of her friends she reluctantly came to the conclusion that she would have to resign the work as she felt she could not longer do it justice. It was very hard for her to come to this conclusion and hard for the Bishop who has known Mrs. Folsom for nearly thirty years. He has valued her services highly and with many others has had an affection for her as a co-worker in these Islands, but he saw plainly that Mrs. Folsom had reached the age which the Board of Missions had set for the retirement of women workers and that it was not right for her to continue her work.

It was the intention of Mrs. Folsom when she left to go to her son who lives in Phoenix, Arizona. The Bishop and her friends think this the wisest course for her to take. We are glad to say that she will receive a pension from the Woman's Auxiliary.

The Cathedral organist, R. R. Bode, has returned from a trip to Suva, Fiji, where he spent a delightful time. Mrs. Bode and son remain in Fiji for a longer visit.

One by one Island Churchmen return from the seat of the late war. The latest to return is Curzon Osborne, who since his return has made an address on the aerial defence of London.



LETTER FROM AN IOLANI BOY NOW IN CHINA.

Kowloon City, China,
July 25, 1919.

My Dear Teacher:

I had, ever since I put my first step on China, the wish of writing to some of the

teachers, but there is a certain feeling in my heart which kept me from doing so because at the day I left Honolulu I didn't come up to bid them "farewell" as I ought to have done, however, if I will be back I will ask everyone to excuse me.

I was very much surprised when I found a letter sent by you amongst my bundle of letters and newspaper which were sent per S. S. Ecuador and Penyo. Your wonderful snap shots of my once beloved school and its Victory Day service were very much appreciated by my friends and myself. The sermons preached by our Bishop were very pleasing and interesting. They were the best that I had ever read. I thank you very much for what you had so generously sent me.

As you stated in the letter that you had sent me one previous to this one, but I regret to say that I didn't receive it up to this date. I had received the complete set of shorthand books some few weeks ago and I thank you the favor of arranging them so nicely for me.

We had a two-day peace celebration in Hongkong a few days ago and I need not write about it for I will send you a newspaper which gives every detail in full. I certainly did enjoy myself with the many and curious things which were put up by foreigners and Orientals.

Hoping to write to you again in the near future.

I am, your pupil,

FOOK HIN.

To Miss Dickerman.



CHURCH NEWS.

The new buildings of Saint Paul's College, Tokyo, were opened on May 21st. Three of the Anglican Bishops in Japan were present. The foreign secretary of the Board of Missions, Dr. John W. Wood, formally presented the buildings, to which Bishop McKim replied accepting with profound gratitude this gift of Christian friends in America. Addresses followed by Viscount Uchida, the Minister of Foreign Affairs, and Governor Inouye of Tokyo, who warmly com-

mended the work of Christian institutions in Japan. The principal addresses of the day were then delivered by Marquis Okuma, Viscount Kaneko and Baron Shibusawa, perhaps the most sought after men in Tokyo for all sorts of public occasions.

The Woman's Auxiliary to the Board of Missions is planning to hold several study classes during the General Convention, four of which will deal with the new text book "Neighbors." There will also be a class on Prayer and one on the Bible.

A class which should prove most valuable is being arranged for parish officers—presidents, secretaries and treasurers. In this class will be discussed the duties of parochial officers and the best methods of accomplishing their work.

It will help to relieve the pressure of the first days at Detroit if those who are planning to enter the classes will, as early as possible, send in their names with the subject they desire to take, to the Woman's Auxilliary, 281 Fourth Avenue, New York City.

Conference on the Nation-Wide Campaign are being arranged for in all the eight provinces of the Church. Within two months eighty-three of the eighty-seven dioceses indorsed the campaign in some measure, and sixty-seven dioceses are now behind it by convention vote. There are only three dioceses not taking part in the movement.

The First Presbyterian congregation of Detroit has graciously given the use of their very attractive church and parish house for the business meetings and other conferences of the Woman's Auxiliary at the General Convention. The church is on Woodward Avenue and only two blocks from the meeting place of the House of Deputies.

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TABLE OF ASSESSMENTS FOR 1919.
(Payments January 1 to September 31, inclusive.)

	Amount Assessed District Missions	Amount Paid District Missions	Amount Assessed General Missions	Amount Paid General Missions	Amount Assessed Convocation Expenses	Amount Paid Convocation Expenses
St. Andrew's Cathedral.....	\$300.00	\$327.25	\$300.00	\$272.75	\$175.00	\$124.02
St. Andrew's, Hawaiian.....	62.00	.....	62.00	.....	32.50	.....
St. Clement's.....	63.30	.....	63.30	.....	30.00	.....
St. Peter's.....	44.00	.....	44.00	.....	17.00	.....
St. Elizabeth's.....	21.70	25.65	21.70	22.00	12.00	12.00
Epiphany.....	15.00	.....	15.00	.....	7.50	.....
St. Mary's.....	8.00	.....	8.00	.....	5.50	.....
St. Mark's.....	7.00	.....	7.00	.....	5.50	.....
St. Luke's.....	12.60	15.00	12.60	15.00	5.50	5.50
Holy Trinity.....	10.00	.....	10.00	.....	6.00	.....
Good Shepherd.....	40.00	.....	40.00	15.40	10.50	.....
Holy Innocents.....	15.00	4.70	15.00	.....	6.50	.....
St. John's.....	10.00	3.00	10.00	.....	4.00	.....
Holy Apostles.....	20.00	.....	20.00	.....	5.50	.....
Holy Apostles, Japanese.....	10.00	.....	10.00	.....	2.50	.....
St. Augustine's.....	10.00	.....	10.00	.....	5.50	.....
St. James'.....	7.00	.....	7.00	.....	2.00	.....
Christ Church.....	22.40	.....	22.40	.....	7.00	.....
St. Paul's.....	10.00	.....	10.00	.....	2.00	.....
Paauiilo.....	5.00	.....	5.00	.....	3.00	.....
Paauiilo, Japanese.....	1.00	.....	1.00	.....	1.00	.....
Papaaloa.....	5.00	.....	5.00	.....	3.00	.....
St. Stephen's.....	1.00	.....	1.00	.....	1.00	.....
Total.....	\$700.00	\$375.60	\$700.00	\$325.15	\$350.00	\$141.52

LIFE'S FINAL EDUCATION.

(A paper read by a Chinese boy at his graduation at Iolani.)

Wisdom comes from God, and man must receive his final wisdom, not from man, but from God. The present age is a period of reconstruction. It needs men of wisdom and knowledge in order to rebuild the Nation to a high standing as a great power of the world.

Young people of the present time have adopted certain laws and customs of their ancestors, but they have always left some of them out entirely. The same is true of the learned men of today. They think they have conquered the world with the little knowledge they have, but there are some things concerning which they have not a single idea. It is true that the old people are inclined to keep to their old customs and knowledge of their time, while the young are looking to the future to improve things as they see fit.

If a theory is true, the same will unfold itself plainly to the eyes of the world slowly but surely. As, for instance, concerning the true God which people wor-

ship now. It takes a long time for people to realize that there is a true living God among us during our daily life. People did not realize it before, but the truth is unfolding itself to the minds of the people.

During the past ten years we have enjoyed a wonderful age of invention and discovery. Men of knowledge devoted their lives to the improvement of the world by their inventions and discoveries. Some of them have succeeded. We as children of one Father ought to be thankful for their great works in behalf of civilization. But owing to the cruelty of the great war, ideals to which they had devoted their lives have been destroyed. Now it will take many years to bring us back to our former glory. People ought to realize that war is an element in which civilization can be destroyed and the hatred between nations created. This is not the will of God.

The world is growing and knowledge of its inhabitants is increasing. Yet certain leaders thought they possessed all learning in all branches. They have made a bad mistake, not understanding the world we live in. Education has a lot

to do in the social world at the present time. During the past centuries women were not looked upon as they are today, as gentle and honorable creatures in every life. The life of one people is bound up in the life of another, as one of the commandments said—"Thou shalt love thy neighbor as thyself."

A nation must grow in character, justice, and truth as men and women, in order to prevent the downfall of that nation. Germany was a powerful nation of Europe, but she was not impelled by the idea of righteousness toward mankind, so she fell. Ideals regarding humanity may save or destroy the nations of the world.

The life of each individual must be after a certain type or according to a specific pattern. All successful men and women of the past had their type or pattern, and according to their ability they entered into high education and prepared for future life. Men who have good education always find friends around them, because books are friends to learned men and women, and often the contents of the books give joy, de-

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light, favor. Education leads persons to absolute beauty.

"If I had but two loaves of bread," runs a phrase of the Koran, "I would sell one and buy hyacinths, for they would feed my soul." "The habits of the minds form the souls," said Balzac, and the soul gives expression to the face.

Finally, education leads to knowledge, and knowledge is the principal element in one's life. The world was in full glory before the war, but the evil effect of the war to civilization is very great. The world is blind and deaf to the summons of the higher knowledge of God. Have you ever realized that knowledge is power? But thought is more than knowledge, and life is more than thought. Life is the breath of God in the soul of His children.

Today we are facing the greatest period in the history of the world. A period of reconstruction is a very important time for the citizens to help their mother country. The true hope which has been looked upon as embodying the future of the world, of our land, of our school, of each individual, is seeking to educate character, to make character a part of life, a goal of existence, an ideal toward which all mankind may climb. Final education ends with a true character. If a man has gained a true character, it will lead him to be a good citizen of his country, a friend to mankind. As one of the writers wrote in a recent magazine on "Leadership," "The leaders of the Allies had true characters and clear visions." And that was one of the reasons why the Allies won the war for humanity.



THE SAD PLIGHT OF THE RUSSIAN CHURCH.

The Committees of the House of Bishops and the General Convention on relations with the Orthodox Church had a meeting in July in New York which was attended by the Metropolitan of Kherson and Odessa, the Russian Archbishop of America; the acting Grecian Archbishop of America, the leader of the Roumanian Church in America, and bishops, clergy and laity of our own Church.

At this meeting the Metropolitan vividly presented the condition of the Church in Russia, and his statements were strongly endorsed by Archbishop Alexander of the Greek Church, and the Rev. Lazar Gherma of the Roumanian Church. Upon motion, the Secretary and Chairman were instructed to draw up a petition to be signed by the Bishops of the Church, and after endorsement by the Presiding Bishop to be presented to the President of the United States.

The following is the petition:

"Whereas, The Most Reverend Platon, Archbishop and Metropolitan of Kherson and Odessa, and acting for the Metropolitan of Kieff, now in prison, has recently arrived in the United States from his See Cities and has appealed to the American Episcopal Church, not for money, but for sympathy and spiritual support; and

"Whereas, Fourteen Bishops and hundreds of Priests of our Sister Church have been tortured and killed, Churches and Altars desecrated and destroyed, women legislatively dishonored, and all religion decried and debased;

"We, the undersigned Bishops, gladly subscribe our names, assuring His Grace and the Russian People of our horror and regret for the inhuman and Godless persecution which they are now enduring; and of our prayers and efforts for their succor and rescue from the grievous condition under which the Russian Church is now suffering and beneath which the people of Russia are prostrated; and

"We appeal to the President and his Advisors, to Congress and the American People, to insist that the time has come when such anarchism and mob violence shall be made to cease by means of every effective force at the disposal of the United States and her Allies."



AMERICA'S TRIBUTE TO BRITISH MERCHANT SEAMEN.

William H. Appleton, chairman of America's Tribute to British Merchant Seamen, is organizing a nation-wide campaign to raise by public subscription a fund that is to be administered to aid 30,000 men of the British merchant marine who were maimed and disabled during the war.

Mr. Appleton will confer with John W. Davis, Ambassador to Great Britain; Admiral Lord Beresford and many other prominent Englishmen and Americans in England. He also will visit the principal seaports and deliver addresses before mercantile marine organizations, Boards of Trade and other bodies.

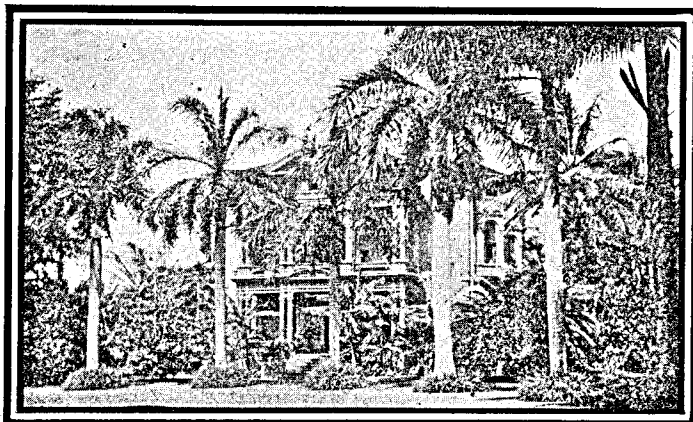
The chief purpose of his visit is to acquaint the people of Great Britain with the movement that is being conducted in the United States as a part of America's appreciation of the services rendered to the civilized world by the men who volunteered to carry food and supplies to the armies, navies and civilian populations of the Allies.

"The movement is entirely spontaneous on the part of Americans," Mr. Appleton said at the national headquarters of the organization, 665 Fifth Avenue. "America, as well as all humanity, was benefited by the heroic behavior of these stout-hearted men, many of whom were too old to serve in the fighting branches or were otherwise disqualified physically.

"They were civilian seamen, and neither wore uniforms nor received medals nor citations for valor. Yet they performed a vital part in the winning of the war. Had the enemy succeeded in overcoming, even for two weeks, the steady flow of food and supplies to France and England, those countries would have been brought to the verge of starvation and the war certainly would have ended disastrously for us and all the rest of the civilized world.

"Admiral Sims, who is chairman of the honorary committee of America's Tribute to British Merchant Seamen, aptly gave expression to the value set on the word of these seamen by those who know when he said, 'Without the British merchant seamen our army and navy would have been helpless!'

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"That the work of these men was full of danger is widely known, but probably few persons know that of the 20,620 lives Great Britain lost at sea, 17,000 were those of merchant seamen. Americans slain on the high seas numbered 692. In money value Great Britain lost \$4,665,263,689; America \$469,276,245. In tonnage Great Britain lost 9,043,744; America 911,854.

"But it is not merely to pay practical tribute to the 30,000 civilian seamen who came out of the war disabled that this movement was started. We know that it will further cement friendly relations between Great Britain and the United States.

"America is the recognized moral leader of the world. The two countries, united in bonds of sympathy and understanding and co-operating in the promulgation throughout the world of the ideals of Anglo-Saxon civilization, freedom and progress, stand as a bulwark of international amity and peace."

Mr. and Mrs. Appleton lived in London during the war and were very active in Y. M. C. A. work at the Eagle Hut. Mrs. Appleton received the Queen Alexandra insignia for Red Cross war work.

Mr. Appleton is a member of the American Chamber of Commerce and the American Luncheon Club in London. By reason of his war activities and business connections, he came in close contact with Americans in London, and shares with them the same mutual regard that exists between the Americans in England and the people of Great Britain.

"The heart of each American who was in England during the war is full of gratitude," Mr. Appleton said. "With food so scarce, it must be evident that the 50,000 Americans who were domiciled in England during the war were only visitors by courtesy, because England at any time could have requested the entire 50,000 to return to America so as to leave more food for her own population.

"The English never asked any one to leave. In fact, their hearts, pocket-books, food and other supplies were ours the same as if we had been their own people."



THE VALUE OF A CHURCH BOARDING SCHOOL FOR GIRLS.

By THEODORE DILLER, M. D.

The value of a Church boarding school chiefly depends upon its head master, from whom all things radiate. At home the boy's time cannot be so well planned and divided as it is at a Church boarding school. He loses time going to and from school; he is not nearly so apt to observe

regular hours, punctuality, neatness; his recreation is not nearly so regular nor so wholesome nor so well overseen. His religious teaching is not so definite and he has many distractions.

This same argument may be made for girls' schools. And with girls there is a very important matter which is not nearly so important with boys. I refer to the matter of dress. Most Church boarding schools require a simple garb, debar jewelry and silk stockings, and ban low shoes in January and other extreme expressions in dress. Freak or extreme arrangement of the hair is banned. Soda, candy, and "movies" are regulated. All this means a great deal in the life of a girl.

As in the boys' school, the head mistress means everything. No girls' school is a success in which the girls are not happy. Wholesome, hearty laughter is an absolute requisite to a good Church boarding school. And two reliable chap-

lains tell me girls make more noise than boys in a school.

I may mention a rather small thing, which is yet a big thing in all girls' schools; and that is the matter of the regulation of correspondence. Young girls of the adolescent period are the most terrific letter writers of the human race. They write letters of ten, twenty, and even thirty-two pages in length to other little girls and oftentimes to boys—if permitted to do so. I knew a pretty little girl of 17 who wrote several such letters a week which must have consumed six or eight hours in writing. A well-regulated girls' school is furnished a list of correspondents by parents, and letters are sent to those on the list and to no others. It is a very wise and safe provision and should obtain in all girls' schools.

With all due respect to other faiths, it is highly important that a girl should be

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trained in the Faith as her parents understand it, and should, during her adolescent and growing period, be taught that faith in a simple, systematic, and perfectly definite way. She should enjoy the worship of God by being permitted to engage in services of great reverence and dignity and in a manner which is worthy. The Faith as this Church views the same cannot be and is not taught in non-Church boarding schools, and a Church girl misses much who attends a secular or undenominational boarding school.

I am so strongly convinced of the great value of Church boarding schools over the ordinary schools at home that I wish I could persuade all parents who have sufficient means to send their children to such schools. We have many schools; and parents have considerable choice. And further, I do wish that some of our millionaire Churchmen would see fit to endow scholarships in some of these Church boarding schools so that those without financial means or limited means could also have the benefit of these schools.



EXTRACTS FROM SOME LETTERS.

We give extracts from letters which will be of interest to all our people.

"Hotel Statler, Detroit,
Monday, Oct. 6, 1919.

"My dear Bishop::

I arrived here last Saturday and got your reservation at the hotel. I do not know what I should have done otherwise as there was no other reservation whatever made, and there is a good deal of confusion here about the care of delegates. But fortunately I have no complaint to make as I have a good room, thanks to you.

I have already met a good many of the Bishops and big men and everyone expressed their disappointment that you had not come.

Registration began this morning in this hotel so I was one of the first. I saw Bishop McKim and he promised to present our amended canons to the House of Bishops. We had luncheon and he told me that the Rev. George Wallace had taken to himself another wife which will be of interest to friends in Honolulu.

Everything here is very enjoyable and everyone is most cordial. It is really very delightful.

"Yesterday I went to St. John's for early service and to the Cathedral at 11 o'clock and to St. John's again in the afternoon.

Bell of St. Stephen's College and Gresham of California both made fine addresses.

The opening service will take place on Wednesday, Holy Communion at the Cathedral at 10 a. m. and the other service at Arcadia Hall later.

I am making arrangements to have the daily papers sent to you and will let you know if anything important comes up. I went to a meeting of the Board of Missions this morning. The question of a Japanese suffragan for Bishop McKim came up. It looks as if they will grant his request.

Yours very faithfully,
WM. AULT.

A letter from Col. Raymond states that he has received the papers sent him by Bishop Restarick and that he and Mrs. Raymond are looking forward with pleasure to meeting a number of old friends in Detroit, and he expresses the hope that he will be able to render some useful service to the Church while there.

A letter from Dr. Wood to the Bishop states that he has secured tickets for Mrs. Kroll and Mrs. Dominis for the opening service of the Convention, but he was unable to locate them. He stated that he would try to see them and contribute to the enjoyment of their stay in Detroit.



THE BISHOP.

(Contributed by one who knew of the circumstances.)

Here comes Bill boys, "Let's have one."

The boys were sitting in front of "Jim's Place" late this Saturday afternoon whiling away the time. "Jim's Place" was the Real Club of the camp, being the only place where prospectors, miners, cattlemen and other tired travelers passing that way could quench their thirst without taking the chance of rusting their stomachs.

After Friend Bill, who was the Postmaster, Hotelkeeper, Banker and Merchant, had joined the group with "Here's How" and all had seated themselves comfortably and had produced their pipes, papers and tobacco and a satisfied

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feeling had settled upon their souls, Bill, taking his pipe from his mouth and lazily blowing the smoke towards the sky, mentioned that he had a letter which was of utmost importance.

The "Bishop" was to arrive on the following Saturday evening. "He would be glad to hold service and preach if a place could be had." What about it, Jim? Well, guess we can fix up this joint. You got a curtain Joe, bring it over, and after the boys are through with their fun we will curtain off the bar, get some chairs, fix up a kind of a platform and we will sure have a chapel for the Bishop. You Tom, Ed and the rest of you fellows tell the boys what's doin' and that this place closes promptly at twelve o'clock next Saturday night; and say, tell 'em that they are all expected to conduct themselves as "Gentlemen of this Community should."

Some of the young steers will have to be held in a bit but they need this done now and then so they don't "stampede the herd." Do 'em good, who haven't been here long, to remember their mother's prayers again. It does me a heap of good to sing some of them old songs and then, too, the "Old Bishop" kinda makes you feel at home when he talks and your old throat gets chokey like, well, a'hem, guess we ferget our Mother's God sometimes, hem, well, he just seems to know "us boys."

The Bishop came. "Jim's Place" was filled that Sunday morning and the "them old songs" Nearer My God to Thee, Rock of Ages, Jesus Lover of My Soul, rang through the hills and across the desert that morning telling the beasts, the birds and all nature that God was there also.

The Bishop has long since been called home, but there are still brave hearts in that desert land who carry with fond remembrance the love of the Bishop's God, and I doubt not that when the word reached their ears that "the Bishop will come no more" that many a one went to himself a little while and a tear slowly trickled down his tanned face, and then came a smile with the thought that he could still be one of the "Bishop's Boys."

◆◆◆◆◆ A PRAYER FOR A FRIEND OUT OF SIGHT.

Mr. Gladstone's known convictions on the duty and happiness of prayer for the faithful departed have led to an increased demand for the following form, which, with the necessary alterations was recited with other prayers, when his body was deposited in Westminster Hall in the early hours of May 26, 1898.

O GOD, the GOD of the spirits of all flesh, in Whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for *him* whose name and dwelling place and every need Thou knowest. LORD, vouchsafe *him* light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of CHRIST, in the ample folds of Thy great love.

Grant that *his* life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If *he* hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore *him* that *he* may serve Thee without hindrance.

Tell *him* O gracious Lord, if it may be, how much I love *him* and miss *him* and long to see *him* again; and, if there be ways in which *he* may come, vouchsafe *him* to me as a guide and guard, and grant me a sense of *his* nearness, in such degree as Thy laws permit.

If in aught I can minister to *his* peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of *him* as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious LORD and FATHER, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceedingly abundantly

above all that we ask or think; through JESUS CHRIST our Lord.

Amen.

Lord, support me all day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and my work is done. Then in Thy Mercy grant me safe lodging, and a holy rest, and peace at the last.

Amen, Lord Jesus, Amen.

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store.

◆◆◆◆◆

ROOSEVELT MEMORIAL.

On Sunday, October 19th, the clergy were asked to speak some words upon the Christian, American citizenship of Roosevelt. The Bishop prepared a sermon on 1st Timothy 6:20, "Keep that which is committed to thy trust." He dealt with the whole trust of life committed to us by God beginning with the verse of Julia Ward Howe written for her son:

God has given thee a palace
And a Kingdom to control,
The palace is thy body
And the Kingdom is thy soul.

Towards the close of the sermon he said as follows:

Is not the secret of any consecrated

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life the fact that the gospel of Christ has been held in trust by that life for the little ones, for the youth, for all with whom we come in contact.

And as it is with our religion so it is with our friendship. The United States of America with its constitution, its laws, its ideals, would never have been and could not be now, were it not for the fact that Jesus Christ was behind it all, through it all and in it all.

If you go to the troubles of the day you will find that most of them originate from the fact that the inheritance of the country is esteemed by most people as something from which they will get benefits, rather than as a trust through which men will confer benefits on mankind.

We talk of democracy. The only real democracy possible is where the people are all inspired with the spirit of service under the trust reposed in them.

The only pure democracy that ever existed was with the Jews when they were under what was called a Theocracy—the rights of each were protected, lands were secure from alienation. A man's personal freedom was assured, but this trust given to Israel was *not* realized and Israel failed as all nations have failed.

We depend now as men ever did upon leadership. Without going further look over American history. How much depended upon Alexander Hamilton for the formation of a real nation, instead of a loose confederation. Men are just as dependent upon leadership now as they were when Moses led the Children of Israel from bondage to Liberty. The need of the world now is men of genius as leaders. Lord Haldane says there are none such today.

But I believe there departed this life in this year a man who was emphatically a

leader. It is not a question of politics or I should not speak of it here. It is a question of country, and when I say that Theodore Roosevelt was in every drop of his blood an American it seems to me that no one could dispute it.

As to his policies: There were bitter controversies, he like all leaders was abused and reviled, but when it comes to the spirit which we call Americanism, no one can deny that he would willingly have shed every drop of his blood and contributed all his fortune to the maintenance of the ideals of American citizenship.

No one knew better than he how far the people came from realizing the trust which was committed to them. How disheartening it was to see American citizens willing to sell the best interests of their city or state for personal or party gain. But he himself regarding his citizenship as a magnificent trust, sought to administer as such.

We talk of Americans and very often the term is used glibly, but what it means really is the soul of the constitution of the country, and the soul of the constitution means under law, justice to all and an undefinable spirit of good will and comradeship which perhaps only those who had lived in the west as Roosevelt did can fully understand.

There are good Americans in every place, but an American who knows his country, who has lived among men, who has been with the toiler as well as with the scholars can understand the intense spirit of devotion which Roosevelt had.

I speak of this man because I am asked to do so. He was a man of Christian principles, he was a man who, when he received the news of the death of his

son, could go the next morning with his wife to his parish Church at the early service and receive the Holy Communion thanking God that he *had* a son to give for his principles and his country.

It is unnecessary for me to enlarge upon this matter and I truly believe that in the future when partisanship will be forgotten that this man will be recognized as one of those who had supremely the American spirit of liberty, democracy and righteousness among men. O, Timothy keep that which is committed to thy trust. We each have our own particular trust of a family nature, of a friendly nature, a social nature, a civic nature, and the trust which comes to us as American citizens.

What are we doing with this life of ours? Are we treating our body as a thing to play with or as a temple of God to keep holy? Is the kingdom of our souls a sacred trust or a mere individual existence to enjoy. Know O man that the Lord thy God will require of thee thy life. O man, keep the trust that is committed unto thee.

This is what we need today with the selfishness of labor, with the greed of gain, with the pleasure loving and pleasure seeking populace, we must recognize life as a trust, or sink into decay and oblivion as have the nations in the past.

We talk as if laws and regulations can ward off competition of other workers and other people. There is the *greater* law than the law of man—it is the law of nature and of God. We have to gain our living by the sweat of our brow, and if we try to shirk it, then those who recognize it will supersede us.

Roosevelt was a worker, a toiler, a thinker, a man who realized responsi-

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bility and was faithful to his trust. This is what constituted him a leader.

It is fitting that there should be a lasting memorial to this man who in every thought and action was faithful to his trust. It should be a pleasure to all Americans to help it forward. Meanwhile remember one and all O man keep that which is committed to thy trust.



ALL SAINTS DAY CORPORATE COMMUNION OF THE WOMAN'S AUXILIARY.

The Corresponding Secretary of the Woman's Auxiliary has sent out the following communication, the purport of which we are asked to make public.

"It was decided that, at the November first, All Saints' Day Corporate Communion, three special intercessions be made by the members of the Woman's Auxiliary.

They are these:

1. For a more personal devotion to our Lord Jesus Christ.
2. That members may feel a more personal responsibility for each Missionary work in Hawaii under the Church's guidance; realizing that it is the duty of each member of the Auxiliary to be interested and in some definite way to *show* their interest in the present work being done in our Lord's Name.
3. That God in His Infinite Wisdom may overcome the great unrest all over the world."



"EASY TO LIVE WITH?"

Are we easy to live with? This is an essential test of the genuineness of character. How we appear to society is comparatively a slight matter, for that chiefly means the estimate of people who do not know us; but how we appear to those who live with us is a very significant matter. A few shallow, hollow courtesies suffice to secure popular favor, only sterling character persuades those who live with us. There is something wrong about persons who are habitually and really difficult to live with. We may explain and excuse our incompatibility by a variety of specious and flattering ingenuities; but usually people hard to live with are guilty of serious moral deficiencies. The more we imbibe the spirit of our Master, the more shall we win the good opinion of those with whom we live. If when we finish our friends can write for our epitaph, "He was easy to live with" little more need be said.—The Church Times.

THE NAPOLEON OF THE PACIFIC.

Such is the title of a book just published by the Revell Company and written by the Rev. Herbert H. Gowen, D.D., F. R. G. L.

Dr. Gowen started St. Peter's Church, Honolulu, and is still remembered by many friends here. He took a great interest in Hawaii and wrote a book entitled, "The Paradise of the Pacific," which had a large circulation. He also wrote "Hawaiian Idylls of Love and Death."

In this new book, "The Napoleon of the Pacific—Kamehameha the Great," he shows profound research in every available direction. The treatment is sympathetic and the style such as we might expect from any thing written by Dr. Gowen, who is now Professor of Oriental Languages and Literature of the University of Washington.

We heartily commend the book to all interested in the history of Hawaii.



It is required that a man be found faithful." 1 Cor. 4, 2. Too many people are not faithful in little things. They are not to be absolutely depended upon. They do not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. They are neglectful and careless in little things. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as in the greatest, whose life and character are true through and through, gives out a light in this world which honors Christ and blesses others. "It is required in stewards that a man be found faithful." 1. Cor. 4, 2.

J. R. MILLER.



Arrangements are being made for a parade service of the officers and men of H. M. S. New Zealand, on Sunday, October 26th.

Mrs. Restarick has had many of her poems published in the Living Church paper and many of her friends from distant parts of the United States have written her appreciative letters. Many also who were unknown to her have sent word of their pleasure in reading what she has written. At the request of many she is publishing a small collection of her verses which is just out.



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St. Stephen's College, located at Annandale-on-Hudson, offers facilities for education of young men at reasonable rates.

Its new President, Dr. Bernard Idings Bell, acted as aide and religious investigator under the Senior Chaplain at Great Lakes Naval Station, Chaplain Frank Thompson, son of the late Bishop of Mississippi.

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FACE TO FACE.

The sermon of Bishop Restarick entitled "Face to Face" has brought to him a number of letters. Several of these enquired as to the authorship of the poem at the close of the sermon.

In reply we would say that the lines are a part of a beautiful sonnet written by Frederick Tennyson, the elder brother of Alfred Tennyson. He published several volumes of poems of considerable merit.

Referring to this sonnet Palgrave says: "The East Window of Grimston Church is filled with stained glass, the subject being the Crucifixion. It was here that Frederick Tennyson received the inspiration for the sonnet entitled "An Incident." This was quoted in part by Bishop Restarick.

The whole of it as given below is to be found in Palgrave's Treasury of Sacred Song.

AN INCIDENT.

At the Lord's Table waiting, robed and stoled,

Till all had knelt around, I saw a sign!
In the full chalice sudden splendours shine,

Azure and crimson, emerald and gold.

I stooped to see the wonder, when behold!

Within the cup a Countenance Divine
Looked upwards at me through the trembling wine,

Suffused with tenderest love and grief untold.

The comfort of that sacramental token
From memory's page Time never can erase;

The glass of that rich window may be broken,

But not the mirror'd image of His grace,

Through which my dying Lord to me has spoken,

At His own Holy Table, face to face!
—Frederick Tennyson.

◆◆◆◆◆
HILO.

The Ad Club in Hilo has appointed the Rev. Mr. Doty as chairman of the

committee to investigate the tenement situation of the town.

The Hilo Tribune reports Mr. Doty as saying:

"I am convinced that this is a splendid move," said Mr. Doty yesterday, "for a believe we can do some good to Hilo by a thorough investigation of conditions here. I do not know much about tenement conditions in Hilo, and I am not inclined to believe that they are as bad as intimated. That, however, is something that can soon be learned. From my varandah I see a couple of thousand children coming to and going from school every day when the schools are open and I have often called attention to the natty appearance of these youngsters. In fact, I have stated several times to Mrs. Doty that I never saw a cleaner looking lot of children going to school either in Los Angeles or in San Francisco. I don't know the conditions under which they sleep. The statement of Mr. MacCaughy that 80 per cent of them live in tenements is exaggerated, I think. It is a challenge for us, so let us take it up.

"I am not at all surprised regarding the help which Mr. MacCaughy was able to get from those who own tenements in Honolulu, for that is the case in all parts of the States. I was on the Social Service Committee in Los Angeles, and there I saw the tenement owners were only too willing to give the

right kind of environment to their tenants if it was shown to be necessary.

"The town needs to be cleaned, and I feel perfectly confident that the tenement owners will do all that is necessary for their tenants if it is shown to be worth while, and that can be done. Then it is up to the Board of Health to keep conditions in first class shape. We have a good Board of Health here, despite the criticisms we have heard of late.

"Hilo has the right spirit just as much as they have in Honolulu."

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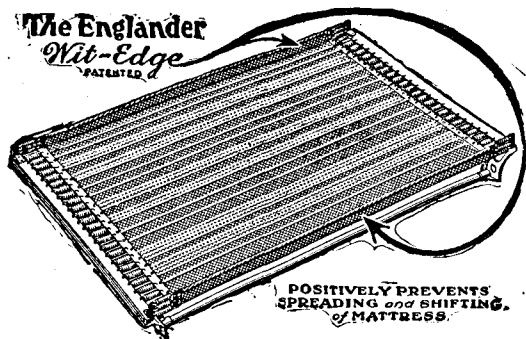
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